Vox Populi,

EXPRESSED IN XXXV. MOTIONS TO THIS PRESENT *PARLIAMENT.*

Being the generall voyce and the humble and earneſt requeſt of the people of God in *England* to that moſt Honorable and Religious Aſſembly.

For reforming the preſent corrupt State of the Church.

Publiſhed by *Irenæus Philadelphus.*

Printed in the Yeare, 1641.

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MOTIONS FOR REFORMING THE CHVRCH OF ENGLAND.

I. THat since the first Reformation in King *Edwards* dayes, was rather of the Doctrine, then of the Discipline, and of the Rites that were palpably grosse, which yet were retained, with a purpose they should be removed afterwards, and for to unloose by degrees, the fast holds to the Romish Church: now since every Protestant is well informed of the change made in Religion, that whatsoever in Religion is Popish, or tending to the disturbing of the peace of the Church, and maintaining of Heretical doctrines, be redressed.

II. That in that great worke of Reformation which is of moment and consequence, far beyond the setting of civill affaires, there be appointed by both the Houses, a Committee of convocation

and meeting of 40. or 50. English Divines, men that were not of, and did no way favour the late Conspiracie, and them to be assembled, chosen, and presided over by three such Doctors, such as Dr. Usher Arch. B. of Armach, Dr. Prideaux, Dr. Twisse, and the like, with 10. Scots Divines, to which be called 8. Forraine Divines of the most learned and famous; such as Rivetus, Primrose, Diodati, Moulin, and the like, who may treat and agree upon a setled platforme of Church-government, suitable to the Monarchy of great Britain which ought to be ratified, and enacted by Parliament.

III. That since our neighbour Churches have enjoyed more peace and safety under their discipline, our discipline bee framed upon the patron of theirs, which hitherto hath not beene subject to the inconveniences that ours is; such are: To be rent with schismes, & poysoned with heresies: to have the whole people of the land and the greatest part of the Ministers liable without any redresse, to the unjust usurpations, vexations, and censure of some few Bishoppes: To have in great many parochiall Churches, a want of a profitable Minister: To have in some of them either seldome or no Preaching at all: in others, little or no maintenance; and in most a disproportionable maintenance: Besides the manifold altercations and quarrells about trifles and toyes, that our discipline is attended with: It was never heard that any man living under our neighbour Churches discipline was

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ever so braine-sicke as to moove questions, whether of the Table, Pulpit, and Font, deserves more reverence and bowing at; or that their Synods or Consistories made Canons and Constitutions about placing and rayling the Communion Table: about Hoods and Surplisses, and such needlesse orders, which bring rather striving then edifying. Since then our neighbour Churches discipline is obnoxious to lesse disorders, that a discipline be established in *England*, that be approaching unto theirs, yet a sensible difference kept betweene theirs and ours.

III. That the Churches Discipline being established, a Nationall *Synod* be convocated, that may frame a Confession of faith, to which may be called a competent number of *Forraine* Divines. However, since so many have beene so earnest of late, to be in charity with the Roman Church, that they have beene uncharitable to the Reformed Churches: Let Canons be made in the *Synode*, and an Act of Parliament for union with other Protestant Churches in matter of Doctrine: and all the fire-brands of these late innovations in the Church, that have made us a laughing stocke to the neighbour Churches, be sharply censured, if not cut off as banes of the Church, especially the first raisers of Altars, such as *Mountin*, *Pocklington*, and the like.

V. That in that Synod, if the *English* Liturgie bee retained, to the end it be received all over *England* without exceptions, it be reformed and repurged from many corruptions, and from a

great deale of drosse among the gold, and the good matters that are therein contained, as it appeareth; First, in the vaine repetitions of the same thing. Secondly, in the uncouth expressions, as the name of Epistle when it is Prophesie, and misaplying peeces of Scripture to the daies for which they are appointed. Thirdly, in the reading of the ridiculous stories and fables of the Apocripha bookes, such are the Stories of Tobie and his dogge and the like. Fourthly, in the unfruitfulnesse of many collects and prayers to the matter and intent they are prayed for: such are the Collect before the Ten Commandements, and the prayer for the Ministers of the Gospel, *O God Almighty that workest great marvell*, which, if the words *Bishops* and *Curates* be taken out, may be applyed to any purpose: And last of all, in the unsound Doctrines: As that Sacraments are absolutely necessary to salvation, and that Infants have Faith in the person of their Godfathers and Godmothers, which is as much as to beleeve by a proxie or by an Attorney.

VI. That in that Synod it be determined what Popery is, and Canons made where those errours whereof the people is with good reason afraid, be rejected and condemned.

VII. That above all the holy doctrine of Iustification by Faith only, which is the maine hinge of salvation, bee strongly established by an especiall Canon according to the tenets of all Protestant Churches, which Canon be sworne and subscribed unto by all that have taken, and heer-

hereafter shall take orders or Ecclesiasticall pro-
motions. This being the greatest plague of the
Church of England, that many men diseased in
the Church and Masters of Colledges, fellowes
and Schollers in the Universitie, defend openly
the justification by workes, which is flat poperyl
and the ready way to bring in indulgences, Auri-
cular confession, Purgatory, and the tyranny
of the Clergie over the consciences
VIII. That likewise the Doctrine of the Neces-
sitie and efficacy of the Sacraments, especially
of Baptisme bee mainely and distinctly establi-
shed and explained according to the Tenets of all
the other reformed Churches; since it hath beene
of late verie usuall among our timeservers, and
those Ministers that are so much taken with con-
formitie as they love non residencie and plurali-
tie of livings, to be enamoured with the Po-
pish and Arminian opinions, and to hold and
teach Baptisme of water to be of absolute neces-
sitie to be saved; that is doth blot our sinnes and
regenerate. Ex operato, and vindicate them
by the bare strength of washing and worke
necessarily in the Baptized partie, faith and the
habit of true sanctification and love grounded
their povsonous Tenets upon some phrases of
the Liturgie that were not dulie considered
ned by the reformers of the Romish brevitie in
King Edwards daies; As be the words in the Cate-
chisme, *The Children Baptised have all things neces-*
sarie to salvation, and are undoubtedly saved. And in

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The Prayer after Baptisme, where thankes is given to God *for regenerating the Infant with his holy Spirit*. Since when such places have beene a stumbling-blocke to weake ones, and have given faire opportunity of erring to malicious spirits, that in the task expected of reforming the *English* Liturgie, they be corrected and amended.

IX. That bowing before of the Communion Table, or toward the East, bee forbidden under the punishment of deprivation of beneficed men and expulsion of Schollers out of the Colleges, and the Communion Table be kept in the Vestery, and removed from the eyes of the people but in the time of the Communion, to avoid the creeping idolatry.

X. That the Crucifixe in a peece of hanging and other superstitious figures which sometimes in the yeare are set over the Communion Table of many Churches and Chappells, bee removed and abolished, and that the Authors or renewers of that superstition be severely punished.

XI. That the authors of Popish and Arminian bookes bee called in question, and that the pleasure of our late Soveraigne King *James* of blessed Memory, be executed, who sent his Divines to the *Synode* of *Dort*, that the Church of *England* afterwards should be bound by the decisions made there, and that Canons be made conformable to the determination of our Divines in that *Synod*.

XII. That

XII. That if Bishops are thought fit to be retained, there be no more such distance betweene a Bishop and an ordinary Minister; and that Bishops be no more called Lords, and that they be enjoyned to preach diligently, as is the duty of their place and office.

XIII. That if some of them sit in Parliament, it bee upon Wool-Sacks, and have no more priviledges by their office and places then the Iudges, the Lord Keeper and Treasurer: and that a certaine number of Deputies from the Nationall *Synod*, whether Bishops or other, bee assisting both in the higher House and lower House, for delivering their advices upon any clauses of Acts, that may entrench upon the Churches priviledges, or are contrary to Doctrine or good manners.

XV. That the principall defect of our Discipline, and the spring of all errours in Doctrine and Practice, which is the want of *Synods*, bee mended & hereafter all Visitations of Bishops be *Synods*, as by right they ought to bee, and according to the ancient Constitution, as it appeareth by the *Synodalls* which Ministers pay in every Visitation, and that at *Synods* all Parish Ministers be sitting and covered, & have their voyce in the discussing of the affaires of the Diocesse, and making orders which may not afterwards be altered by the Bishops, but onely by the Nationall or Metropolitical *Synod*, which for the publike Union, is to bee kept once every two yeares, neither

was ever the Church of late without *Synods*, but but in *England*.

XVI. That besides nationall Synods there be provinciall Synode convocated in each Dioceſſe once a yeare; and that every moneth there bee a meeting of Miniſters within the Precinct of fixe or ſeven neighbour pariſhes through the whole Dioceſſe; to which the firſt citations, complaints and proceſſes within that precinct be carried, and in which the incident controverſies without further delay be compoſed, and that what ſoever is judged within that precinct bee cenſurable againe by the provinciall Synode of the Dioceſſe, and that onely cauſes of high moment, as deciding controveſies of faith, and matters which doth concerne the whole nation bee removed from the the Provinciall Synod to the Nationall.

XVII. That the election of Preſidents, Aſſeſſors, and other members of the Nationall Synode, be in the power of the Deputies, whether Biſhops or others, appointed for that purpoſe by each reſpective Provinciall Synod: And that in Provinciall Synods the election of them, bee in the power of the Presbyterie within each Dioceſſe.

XVIII. That the preſentment of cauſes and perſons to the Nationall Synod bee made by the Biſhop of the Dioceſſe.

XIX. That in every Presbyteriall meeting within the Precinct of neighbour Pariſhes the

Biſhop

Biſhop ſhall have power to aſſiſt in his owne perſon or by a Commiſſioner of his, and have his voyce as others.

XX. That the citations and preſentments from theſe Presbyteriall meetings to the Provinciall Synod beenot made without the knowledge of the Pariſh Miniſter, who ought to preſent the delinquent, and have his voyce in the cenſure.

XXI. That the Biſhop be cenſurable by the Synod, whether it be provinciall or nationall, and that it bee no more in the power of Biſhops to impoſe what they pleaſe upon the Clergie with ſuch rigorous penaltie as they have lately uſed for the oath of the ſixth Canon.

XXII. That the power of Ordination bee not ſtronger in Biſhoppes then in other Miniſters.

XXIII. That no Scholler ſhall enter into the holy Miniſtrie without a certificate from the Vniverſitie, and from the Pariſh wherein he hath beene commorant of his life and Doctrine, and without further triall and examination of his gifts and learning and ſoundneſſe in Doctrine by ſixe Miniſters, or at leaſt fiue, and that none ſhall be ordained Miniſters except preſently upon he is to be inveſted with a Cure of Soules.

XXIIII. That Miniſter bee ordained at leaſt foure times in the yeare, and that a record bee kept of the Pariſhes void of Miniſtrie, that in the time of Ordination they may be ſupplyed accordingly.

XXV. That it be lawfull for Students in Divinity and having good report, to Preach, but not to exercise any other part of Ministeriall function, to the end they may exercise their parts, and give a tast of their abilities to the flocke.

XXVI. That afore they be permitted to Preach in publique, they be exercised in private by way of Sermons to handle and expound the word of God before the neighbour Ministers where they are cõmorant, or before the heads of the Colledge where they are members; And that their Sermon ended, the matter and manner of their handling the word be censured and examined by those Ministers that are present.

XXVII. That another course bee taken for maintaining Ministers and Bishops, then that of Tyths, which are the cause of endlesse suits betweene the Minister and the Parishioners, the Patron and incumbent, keepe the Minister from his Church, while he followes suites in *London*, and bring the holy Ministry into obloquy & contempt. But an honorable competent proportion bee appointed for the maintenance of each Parish Ministers by the Parishioners, and rated by the Parliament or Synod, and that the distinctions of Deane, Arch-deacon, Person, Curat, Vicar, and Reader bee taken away, but let them be coequalls, and more or lesse in number in one Parish, according to the greatnesse or wealth of the Parish.

XXVIII. That as Bishops in height of Iurisdiction

diction and place, by act are to bee shortned, so an act be made that from henceforth, all ordinary Ministers, which are too much vilified, shall have more respect and honour then heretofore was given unto them, and that of well deserving Schollers, the Ministers sonnes bee preferred to the fellowships of Colledges.

XXIX. That the power of Ecclesiasticall Keyes, such as belongs to Bishops and Ministers, be restored unto them, according to the ancient constitutions of the primitive Churches and that there bee no censure past upon the Clergie or people from Synod, Bishop or Presbyterie, but such as is Spirituall, and that the usuall penalties of imprisonment and fine be rendred againe to the right owner, *viz.* to the civill Magistrate, and the commutations of bodily penance into pecuniarie, and the abuse of excommunication, and the Oath *Ex officio* abolished.

XXX. That the Clergie of the Dioceese, shall choose their owne Bishop, or present to the Kings Majestie two, who may choose of them whom he pleaseth: and that every Parish be Patron of its Parish, and have the presentation of as many Ministers, as the flocke requireth, to the Synod or Bishop.

XXVIII. That Bishops be more in number and their Dioceses of lesse extent then hitherto it hath beene.

XXXI. That in stead of Chancellors, Officers, Apparitours, Registers, and such like Grashoppers, there bee some Lay-elders, that

may form Provinciall Synods, and have their voyce in the trade of Discipline and Church government, and that in Nationall Synods, there be some Laymen likewise appointed by the Parliament.

XXXII. That a better course be taken for providing for the poore, and that both Ministers and Chiefe of the Parish bee overseeing, how Church-Wardens doe dispose of the Church-Treasury, and that they bee not permitted under crime of Sacrilege to spend it upon themselves, and that every moneth they give an account of whatsoever is received and laid out.

XXXIII. That the griping of Church duties and buriall-costs, exacted of men more rigorously of the poore then the rich, be restrained, and that the Minister bee contented with his yearely Salary, performing all the branches of his calling, as baptizing, burying, visiting the sicke without any further recompence, but such as is tendered to him.

XXXIII. That the Fountains of Learning, *Cambridge* and *Oxford*, be purged from superstitious Rites and Popish doctrines, and Orthodoxe Readers be provided.

XXXV. That no publique Universitie readers be admitted, but such as are either allowed or named by the Nationall Synod, or such as out of the Convocation of the Nationall Synod are presented to the Kings Majestie by the heads of the Universitie and afterwards approved by the next insuing nationall Synod.

FINIS.